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WHAT
ARE THESE TWO
OLIVE TREES ETC.
ZECH. 4:11-14.

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. I: 3, 4.

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK.

CONTENTS

QUESTIONS OF THE HOUR	121	MONOGRAPHS	129
NEWS OF THE CHURCHES	125	WOMEN'S DEPARTMENT.	138
EDITORIAL NOTES			143

No.

June, 1914

6

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

JUNE, 1914.

6.

QUESTIONS OF THE HOUR.

EVANGELISTIC WORK IN THE SOUTHERN MISSION.*

REV. W. J. SANDERSON, SELMA, ALA.

Doubtless almost every field to be worked for the Master has conditions peculiar to itself. Some soils are stony, others are hard-beaten, still others are overfilled with every evil seed. There is some good ground, but it is limited, and even that must be cultivated and well attended. Wherever effort is put forth to gather fruit for Christ, some difficulty must be met. It must be met in evangelistic work among the Freedmen. Evangelism in the best sense of the term is to do the work of Christ. It is to proclaim His gospel, to get men to receive Him and enthrone Him in their lives and in the world. It is infinitely more than profession. Profession is easy. The testimony by word and deed is the real test. This touches the point where Christian service must put on the armor for battle in this field. In China, evangelism means parting with Confucius and embracing Christ; in Africa, it means the abandoning of trust in the objects of fetichism and turning to the Cross; in the Southland, it means Christianizing Christianity. To preach Christianity to the American Negro is not proclaiming anything new.

**Contributed to the Women's Department and published at the suggestion of that Department as a leading article.*

Christianity is his religion. It has been during the fifty years since the war and for two hundred and fifty years before the war. He reveled in it, and shouted himself hoarse in it during the days of his bondage, and the meeting house has been the rallying point for everything social and otherwise since his emancipation.

Doubtless it is impossible to find any race of people to-day on the face of the earth that has anywhere near as large a percentage of its people members of the Church as has the African race in the Southland.

A United Presbyterian pastor (colored) in an adjoining county stated in a conference we had in the Covenanter Church, Selma, a year ago, that he did not think that there was a Negro within a radius of ten miles of his church that was not a Church member. Selma is full of churches for Negroes. One can scarcely travel a block in the Negro quarters without stumbling upon one or more. The country is also full of them. They are along the pikes and along the winding plantation roads. It has been estimated that there are enough colored meeting houses in the Southland to seat eight million people. And there is no lack of preachers to serve in them. It is a saying that there are as many preachers in Selma as there are Jews in Jerusalem. If evangelism means only the getting of people to join the Church and making a pro-

fession, then perhaps there is as little need of it in the Southland as in any spot that could be found; but if it means the imparting of the knowledge of Christ and the lifting up of life individually and socially to the Christ plane, then no place has greater need of it than has this field.

The work in the Southern Mission is varied. It is literary, industrial and moral. It is intellectual and manual. But we seek to make these only incidents in the great evangelistic aim. Christianity is more than an intellectual and industrial proposition, a fact not to be forgotten for a moment. Every true activity is coupled with the object of salvation and the Kingdom. Said the writer recently to an ex-pupil of Knox, whom he met on the street with a saw and hatchet in his hands: "Are you cutting to the mark these days?" Said he, "I am living to it. I learned the way of it in Knox." A part of our evangelistic effort in the Southern Mission consists in seeking to remove ignorance. The prophet Hosea said, "My people are destroyed for lack of knowledge." The Negro carried a great deal of superstition with him from Africa, and has an overabundance of it still; in the conditions in which he has been made to exist on American soil he has learned much that is not true. He has much to unlearn. Now knowledge does not save. The world cannot be saved by any thing or any body save by Jesus Christ. But ignorance may be a wall that separates the people from their Saviour. They may be "alienated from the life of God through ignorance that is in them." To have the "life of God" and to have the Bible and the Church are two quite different things.

Owing to the conditions, therefore, the fruits of our evangelistic efforts are to be tabulated not so much by professions, for we have them already for the most part, but by decisions for Christian living. The

appeal to become a Christian is generally met by the response, "I am a Christian." And it is an undertaking that is not without its peculiar difficulties to get people to appreciate that that is not an unreasonable effort which seeks to have them become Christians when they are already such. Yet that is largely the task that confronts true evangelistic effort among the Freedmen. How is the task to be accomplished? It must be grappled with. Can the Covenanter Church do a work that is worth the while in such a field? She has done something, and is doing something in it for the cause of true evangelism. By no means do all the results show up in the printed statistics. The work done because of its peculiar and distinct character has made an impression from the center a long ways out upon the thought and life of the Negro that would not be lost for a long time to come even if no more work were done. Said an intelligent Selma citizen not long since, "Your work among the Negroes is unique. I know nothing of its kind anywhere else among them. It builds along a line that meets their greatest needs. There ought to be such a work in every community." The very uniqueness of the work tends to make wider its impression. Last week the writer met a Negro who had recently returned from Europe, where he had spent several years in educating himself and giving concerts. He was once conductor of the United States Band at Washington, the only Negro with that distinction. Said he, "The Christianity of my people is too much a mingling of emotion and nonsense. I know your work in this community. It is of the type my people need."

Efforts in the school work for special decisions are varied and constant. Particularly—

1. In the young men's and young women's semi-monthly meetings. These

meetings are sometimes held separately, sometimes jointly. The primary object is to win something immediately for Christ. The joint meetings are conducted by the superintendent, and have not been without good results in leading the young to discern the difference between professional Christianity and Christian living. After one of the services one of the young men came into the office and said, "My people are members of another Church, but because of what the Covenanter Church stands for in the way of the separated life, I want to become a member of it." This is encouraging, because the getting of the young to take a step upward is the absorbing passion of our united service.

2. Again, the daily Bible study is made to serve this object. One-half hour every school day is spent in all the rooms in Bible study. A half hour is spent on each of two mornings in the week in the chapel in Bible recitation work with prayer that God would bless it to the salvation of lives. When the occasion seems appropriate for it, the teachers lead their pupils in prayer during the work of the day.

3. The chapel exercises each morning furnish many an opportunity to bring the saving truth and the appeal for decision to bear upon the lives of the pupils.

4. The exercise of discipline is an open door we seek to enter in striving to bring lives up to the Christian plane. Each penalty administered in the office is linked with an appeal for a decision. Of course it is always made plain that the rod is not for the purpose of exacting decision, but is only a reward for past misconduct. Yet the occasion for it is made the text for an evangelistic sermon.

5. The temperance work which is regularly done each month in Knox Academy and outside of it has led many in school and out of school to a different concep-

tion of the Christian life. It always furnishes the opportunity for the appeal for the true Christian life and through this kind of work during the last two years hundreds have taken a higher stand in regard to their living, and scores have put their names to their decision to lead a different life and make their lives count for the salvation of others. And many are making them count, for we know of them fifty miles from this center, and some of them hundreds of miles from it, preaching the gospel by their lives and testimony which they learned in the Selma Mission, which is known as the dispensary of the gospel of the separated life. In a meat market this morning outside of Selma I placed an order for a considerable quantity of meat. The proprietor appreciated the order and offered the buyer as he was about to go out a bottle of Coca Cola. It was declined with thanks. One or two of the half-dozen white men congregated there, spoke up immediately, and said, "You all don't use anything of that kind up at your place." "No, sir," was the reply. "We understand you don't." The conversation showed that they had become acquainted with the character of our work and had been doing some wondering and thinking. Christianity generally is not a strange thing here, but the gospel of pure living is. Said a young man the other day from a neighboring institution of learning, "When is your next temperance meeting in Knox? I want to come for inspiration. I like the gospel you preach over there." To many it seems to be "another gospel," but our hope is that we will not be condemned for proclaiming it.

6. The Sabbath schools we endeavor to use as evangelistic agencies; most especially the afternoon Bible classes. This year we are studying the gospels and Pauline epistles, and have organized a

teachers' training class, with the special object in view of developing efficiency in Bible work and soul winning.

7. Personal work is a point on which we place special stress in seeking to win lives for the Kingdom. It is expected of every teacher and worker that they reach lives with which they have to do by personal approach in the school room, in the home and by the way. Their messages are not only to the classes, but to the individuals of the classes. And they visit them in the places in which they live and seek to gain the mothers and the fathers.

This personal work is one of the greatest spiritual aids to the worker and increases his power for the Kingdom in every way.



Somewhat over a year ago, Mr. H. Z. Duke, a Baptist of Texas, began to give to the cause of religion the proceeds of his twenty-one nickel stores. He and his wife agreed with their conscience four years ago to turn the earnings of his stores to the use of Christianity when his savings should amount to \$100,000. He then had \$50,000. Within a year he had \$75,000; within another year his savings were little short of \$100,000. Over a year ago the sum he named was completed, and on the first day of last year he entered upon his covenant. Every penny earned from the candies, the toys, the thousand and one things of a nickel store, will be used in Christian work. "These stores will support missionaries, they will pay the salaries of ministers, they will comfort the needy, they will furnish the lessons of Christianity to the untaught." Mr. Duke is sixty, and has been a member of a Baptist Church for twenty-five years. Since his young manhood he has given a tenth of his earnings to Christian work. Perhaps this incident shows why some people are afraid to begin tithing, it may lead to recognition that all we have we hold as stewards of God's bounty.—*Pacific Baptist*.



The editor of one of our leading religious journals was walking along some cliffs near the sea one Easter morning. In his walk he encountered an old fisherman, and during their conversation together, the editor was struck by the simple faith of the old fisherman in his risen Saviour. "How do you know that Christ is risen?" he asked. "Sir," came the reply, "do you see those cottages near the cliffs? Well, sir, sometimes when I'm far away out at sea, I know that the sun is risen by the light that is reflected from yon cottage windows. How do I know that Christ is risen? Why, sir, do I not see His light reflected from the faces of some of my fellows every day, and do I not feel the light of His glory in my own life? As soon tell me that the sun is not risen when I see his reflected glory as tell me that my Lord is not risen."—*Sunday School Chronicle*.

NEWS OF THE CHURCHES.

ABROAD.

Syria, Latakia.—Miss M. B. Edgar tells of her return trip and safe arrival:

My journey is almost at an end. I landed at Beirut on Sabbath morning last, and at noon on Tuesday left by this boat for Latakia via Mersina and Alexandria. Yesterday I spent with the friends at Mersina, and to-day with those at Alexandria. It compensates for the round-about trip, having the opportunity to meet these friends and enjoy their company.

Altogether, I had a very good voyage. The second night out from New York we had a very stormy night and rough sea for two or three days after, but from that time on we had good seas and fine weather, often cloudy, but fair. We reached Naples a day late because of the storm keeping us back at the first, but still in time to catch the steamer at Brindisi the evening of the 14th. There were no delays, and the only unpleasant feature of the passage was that I was a good deal alone, since there were few passengers. I landed at Beirut to find Mr. S. Edgar there, and Mr. Willson and Miss French just gone on their homeward way. Of

course, I had heard nothing of Miss Wylie since I left New York, and I was anxious to hear news of her. I found her in the hospital, looking wonderfully well after all the suffering, and the severe operation she had gone through, and cheerful and comfortable. Surely God's grace and presence with His afflicted people has been wonderfully shown in her case. The missionary friends in Beirut have been very kind, too, and Miss Wylie has wanted for no attention they could show her.

To-morrow morning I look forward to landing in Latakia, and I realize that I have very much to be grateful and thankful to God for, in the safety and comfort of the voyage, in the kindness of all who have had part in bringing me on the way, for the politeness and helpfulness of many strangers, as our paths crossed by the way, for health and rest and God's good hand upon me during all the long journey. Then as I look back to the refreshment and fellowship and love of the friends in the homelands, I feel that I have great riches and stores of blessing to strengthen me for the days to come.

AT HOME.

ANOTHER WORKER AT REST.

The Session of the Third Church of the Covenanters places on record the following minute on the death of Thomas Boggs, a ruling elder in this congregation since April 14, 1901.

Mr. Boggs was born in Parkhill, Londonderry County, Ireland, in the year

1848. He made profession of his faith in Christ early in life. In young manhood he came to America, settling in Philadelphia and connecting with this Church, of which he was a member until his death.

Mr. Boggs was deeply interested in the Church, and during his entire life was noted for regular attendance upon all her services. So rarely was he absent from

public worship or prayer meeting, that his absence was almost always to be construed as providential. He showed great fondness for the Psalms, preferring the familiar Scotch version, and delighted to join in their singing.

Mr. Boggs will be greatly missed from his place in the church and all her services, as also from this Court, of which he was an interested member for many years, and the meetings of which he attended punctually and faithfully.

Session desires hereby to tender sympathy to the widow and family, and commend them to the comfort and sustaining grace of God. The clerk of this Court is directed to mail a copy of this minute to the family and to the Church papers for publication.

The members of Session also desire to improve the providence of his death and heed the words of the Master, "Behold, I come quickly, and my reward is with Me, to give every man according as his work shall be."

FINDLEY M. WILSON,
JOSEPH HENRY,
THOMAS McCANDLESS,
Committee.

Kansas, Olathe.—Olathe Congregation wishes to place on record a tribute to the late Mrs. Margaret Galbraith Wright, a member of this congregation for many years. Her modesty was shown in her bequests to the missions of the Church being made through the officers of the congregation, thus giving the congregation the honor of the bequest. In the present day, when so many gifts are given for honor and to perpetuate a name or family, it is a beautiful contrast to see a bequest given through the congregation to which she gave a loyal service.

Her dislike of honor or praise for any good deed she did was a strong character-

istic of her life. In her humble sphere she served her Lord and ministered to the sick and needy in every way she could, but not for praise of men. Her gifts of \$100 to each of our mission fields—the Syrian, Indian, Southern, and Mission in China—will help to further the work which she was so interested in while she was with us. May her deed put in other minds a purpose to so remember the work of the Church.

COMMITTEE.

Kansas, Quinter.—Whereas, it has pleased God in His mysterious providence to remove by death one of our members, Mrs. Mary (Mann) Bailey, we bow in humble submission to the will of God, Who doeth all things well. We record the blessed memory of this our sister, of her quiet, unassuming life of faith, and trust in her Saviour.

We extend our sympathy to the bereaved husband, children, near relatives and friends, and commend them to Him Who is able to sustain in time of trouble.

MRS. ETHEL STEWARD, Sec'y.
MRS. MAY GRAHAM, Pres.

Missouri, Kansas City.—The L. M. S. of the Kansas City, Mo., Congregation, has held twelve regular and one special meeting during the year, eleven of which were all day meetings, with an attendance of ten. Four new members have been received.

A box for our Southern Mission was filled and forwarded, the value of which was estimated at \$30. Our birthday offering was given to Dr. John Peoples for his hospital at Mersina, Turkey. The receipts for the year are \$183.81.

The study of "China's New Day," letters from the missionaries, the presence and addresses of Rev. A. I. Robb, Tak Hing, China; Dr. John Peoples, Mersina,

Turkey; Dr. J. M. Balph, Rev. Samuel Edgar, and Miss Maggie B. Edgar, of Latakia, Syria, have added much to the interest and inspiration of the society.

While prosperity and pleasure have been our portion, we have been called to mourn with the bereaved. Mrs. Joan T. Russell, our former pastor's wife; Mr. Will Caskey, who had endeared himself to the congregation during his brief sojourn with us, and Mr. David Boyd, our senior elder, who has been a father to the congregation, have been called home.

Might we not have for our watchword the coming year, "Obedience to the voice of duty and hard work."

SECRETARY.

TREASURER'S REPORT, APRIL 1, 1914.

Receipts.

Balance, April 1, 1913....	\$6.34
Dues	47.15
Aprons sold	8.40
Special for City Mission...	34.00
Comforts made	5.50
Work done	7.25
Flowers.	2.88
Donations	2.00
Donation for Bdg. Fund...	5.00
Proceeds from Church Sup'r	1.10
Aged People's Home.....	1.10
Special Contribution	5.29
Birthday Fund	5.69
Amt. contributed for carpet and church furnishings..	45.45
Carpet Fund on hand.....	13.00
Contribution from C.E. Soc.	22.25
	—————\$212.40

Disbursements.

Pastor's salary	\$50.00
City Mission	49.00
Material bought	15.66
Freight to Selma	1.00
Aged People's Home.....	1.00
Flowers	3.25
Building Fund	5.00
Carpet and matting	63.45

Matting for Sabbath School	8.50
Collection baskets	2.50
Incidentals	3.75
	—————\$204.21

Balance on hand	\$8.19
Value of box to Southern Mission,	\$30.
MRS. J. W. LOWE, Treas.	

Ohio, New Concord.—Another year has passed, and the time has come to make the annual report of our society. During the year we have held twelve regular meetings and one special meeting. These meetings have been very well attended, considering our scattered condition, and a good degree of interest has been manifested. We are studying the book entitled "The Emergency in China," and are receiving much benefit from it. We have been favored with letters from several missionaries in the field. Our work this year has been varied. We have made and sent pillow and bolster slips to the Aged People's Home, sent second-hand clothing to the Southern Mission, and have done some work on our own church building.

Our society pays the expenses of a girl at school in China.

The first of January we celebrated the fiftieth anniversary of the organization of our society. Only two of the charter members are with us now. We might say, "Our mothers, where are they?" They have done their work and gone to their reward, and it remains for us to take up the work and carry it forward to the best of our ability. "For we are laborers together with God."

MRS. SADIE WILSON, Sec'y.

TREASURER'S REPORT.

Receipts.

From former treasurer.....	\$1.20
Monthly fees	26.80
Donations	5.82

Members of society and others to clean church.....	7.75
Thank-offering at anniversary	9.25
Barrel to Southern Mission, valued at	30.00
	————— \$80.82

Disbursements.

Education of girl in China..	\$15.00
Paid for cleaning church...	7.22
Material for pillow and bolster slips for Aged People's Home	3.50
Memorial for Roberta Wilson	1.00
Thank-offering to Jewish Mis.	9.25
Southern Mission	3.00
Value of bbl to So. Mission.	30.00
Freight on barrel	1.40
Pastor's salary	10.00
Money orders35
	————— \$80.72

Remaining in treasury... \$0.10
 MRS. MARY WILSON, Treas.

Ohio, Utica.—The Women's Missionary Society of Utica, O., wish to record in OLIVE TREES the following tribute of appreciation to Miss Mary Jane McDaniel, the daughter of Elder John McDaniel and Mary Dunlap, his wife, who was born on Feb. 17, 1823, near Utica, O.

Her life was spent on the farm where she was born, until about twenty years ago, when she moved to her town residence, where she died April 11, 1914, aged 91 years, 1 month and 24 days. She is the last member of her father's family, two sisters and three brothers having preceded her to the other world.

At the age of nineteen she united with the Church of the Covenanters, and for seventy-two years has been consistently devoted to the church of her choice, and

to the Saviour whom she served so well.

For more than fifty years she has been identified with the Women's Missionary Society—always ready to lend a helping hand, and glad to do her part in all good works.

Possessed of more than ordinary intelligence, hers was a quiet Christian life, performing the duties that lay at her hand, generous in gifts, a constant attendant on Divine worship, patient and uncomplaining under the sufferings which she bore during the last months of her life. For almost three years her eyes have been closed to the things of earth, but now she sees the King in His beauty, and tastes the joys laid up in store for those who love and serve Him.

MRS. THOMPSON,
 MRS. KIRKPATRICK, Com.

Boston.—It is with deep sorrow that the Ladies' Missionary Society of the First Reformed Presbyterian Congregation, of Boston, announce the death of their oldest member, Mrs. Sarah Edgar, mother of our missionary to Syria, Rev. Samuel Edgar, who passed to her eternal reward last August. A life-long member of the Covenanter Church, and one always ready and willing to help in every good word and work, truly a Mother in Israel. Although enfeebled with advancing age, she seldom missed attending the meetings of the society, and with her kindly ways, encouraged and helped the work. We mourn her loss, and the vacancy in our midst, but we know to be with Him is far better.

MARY E. C. CALDERWOOD,
 MRS. JAMES MCKEOWN,
 Committee.



It was said of a millionaire who died some years ago in New York, "He never wasted anything but himself."

MONOGRAPHS.

THE MOSLEM RELIGION.

The founder of this strange, yet powerful religion—Mohammed or Mahommet, whichever you please—was born in Mecca, Arabia, April 20, 571 A. D. From the thirty-first year of his age, he often retired to a cave in Mount Hara, near Mecca, and spent hours and days in solitary contemplation. He began to preach his new doctrine in 612. His first converts were his wife and a few relatives. When he proclaimed himself publicly in Mecca as a prophet, he met with ridicule and violent opposition, especially from his own tribe. The strife became so great that his relatives fled to Abyssinia, while Mohammed concealed himself in a cave. Public opposition presently died down, and after three years, he was allowed to return. He quietly began his propaganda again; this time with better success. A few pilgrims from Medina to the idol temple at Mecca were converted. They carried back the new faith to their town, zealously proclaimed it, and with decided success. But fierce opposition again rose up and caused Mohammed's famous *Hegira* or flight to Medina, September 20, 622. This date may be set as the beginning of Mohammedanism. The people of Medina received Mohammed, hailing him as a great prophet. They contributed money and he built a mosque, and instituted religious rites.

Many Jews and some Christians were dwelling in Medina. They would accept neither this man nor his religion. Mohammed would not tolerate their opposition. He determined that the sword should be used, and raised an army. "Accept the new religion or die!" was their war-cry; and Jews and Christians were put to

the sword. Mohammed's armies rode over the territory rough-shod. The means, so successful in these parts of Arabia, were adopted as a *wise and proper and necessary method of spreading the new religion*. It must be admitted that the means were apparently successful. People other than Christians and Jews would usually yield to force rather than die, though some would not yield. By blood and slaughter and fire and sword the new religion rapidly spread. It soon overran the provinces of Arabia, and established itself in the domain much as a snarling beast holds undisputed possession.

Presently Mohammed died, and as would be anticipated, marvelous miracles (?) were wrought at his death and burial. His zealous lieutenants took up the work. Stories of the greatness of this wonderful (?) prophet did not diminish in size; or the works which he performed, in power, as they were heralded forth by these devoted followers. The unsanctified heart takes up error as a sponge takes up water, and the doctrines of Islam spread like a prairie fire over vast regions of the earth. Those a little slow in accepting were admonished to be quick about it. With marvelous rapidity the new religion spread until now it embraces one-seventh of the race. Beginning at Gibraltar, Islam occupies Morocco, Algeria, Tunis and Tripoli. It has the greater portion of the Great African Desert, and south of the desert it stretches in a belt 700 miles wide, from the Atlantic 4,000 miles eastward to Abyssinia; thence through Egypt. At Zanzibar on the east coast, it strikes into the interior of Africa, in a belt as wide as Pennsylvania, 1,000 miles. It has Arabia, and runs north and west,

enveloping Palestine, Syria, Asia Minor, on to Constantinople, which is the seat of its political power. Going eastward, it occupies the whole mighty stretch of country until you reach India on the south, Tibet on the east, and Siberia on the north. In India, Islam has one-fifth of the population, viz.: 57,000,000. It has Sumatra, Java, all Borneo that is not pagan, and many smaller neighboring islands. Its 200,000,000 are scattered over the Eastern Hemisphere from the Chinese wall on the north to the Cape of Good Hope on the south, and from the Strait of Gibraltar to New Guinea. The Moslem religion is no small matter, and a more zealous, fanatical, fierce people in religious matters, is nowhere to be found. The Christian is to them "a Christian dog!" utterly detested, abhorred, spurned! But even this is changing, for we live in the twentieth century, and practically all the countries above-mentioned have missionaries and many converts.

This remarkable religion has seven tenets: Belief in God; belief in angels; belief in the Koran; belief in the prophets, with Mohammed as the last and greatest; belief in the resurrection; belief in the final judgment; belief in God's decrees. It has fastings, and prayers with the face turned toward Mecca, and washings and purifications. It has pilgrimages to Mecca. This last was especially emphasized and its mighty effect appears to be none the less strong to this day. Mohammed made the disciple believe that he who did not go on such pilgrimage might as well die a Jew or a Christian.

What was principally revered in Mecca, and which gives sanctity to the city, is a square stone building, called the *Caaba*. Before the time of Mohammed this temple was a place of worship for the idolatrous Arabs and was filled with images. These Mohammed destroyed. He

sanctified the *Caaba* and made it a shrine. Musselmen pay so great veneration to it that they believe that a single sight of its sacred walls, without any particular acts of devotion, is as meritorious in the sight of God as the most careful discharge of one's duties for the space of a whole year in any other temple. For this reason great caravans of pilgrims journey to Mecca, spreading disease along the route both ways. Those who have made the pilgrimage wear an indicative headgear, which they prize more highly than good traits of character and goodness of heart.

Islam recognizes God, but neither the Son nor the Holy Spirit. It teaches that God can be directly approached. "Allah is the One God and Mohammed is His prophet," is an epitome of their creed. As a system, it has not one ray of light. It is farther out in the darkness than is Catholicism. It is, without an Atonement. Its heaven is one of beastly sensuality. The little good which appears in the Koran is evidently stolen from the Bible. Its principal college is at Cairo, Egypt, with 10,000 students. They study the Koran. If Christians and schools and colleges gave the place to the Bible which Musselmen give to the Koran, Christianity would make more rapid progress. Pray for missionaries who labor in lands dominated by this fierce religion.

F. M. FOSTER.

New York City.

THREE SCENES.*

Behold, listen, hearken, give ear, I, Jesus Christ, stand at the door, literally, have been and am still standing at the door, and if *any* man, it matters not what color, it matters not what may be his social condition, it matters not what may be his intellectual condition, it matters not what may be his financial condition—if any man, rich or poor, old or young,

learned or unlearned, hear My voice and open the door, I will come in to him, and will sup with him, and he with Me. The words of Jesus Christ, that One who was born in Bethlehem of Judea, suffered on Calvary's Cross, rose from the dead, and ascended to God's own right hand. It is Jesus Christ Who speaks these words, and that is why they are of great importance. Jesus Christ is still interested in men, and these are His words to the human heart. In these words Christ sets forth three scenes that show the relationship of Christ Himself to the unbeliever—three scenes depicting the relationship of Jesus Christ to the believer.

FIRST SCENE: CHRIST STANDING AND KNOCKING AT THE DOOR OF THE HEART.

It is a fact, a certain and undeniable fact, that Jesus Christ, the Son of God, does stand and knock at the door of the heart. Do not think that you will hear Him with the physical ear, or see Him with the physical eye. You cannot. To these organs He is invisible and inaudible, and yet you can as really and truly see Him, for He is there. You all remember when Christ was in the flesh, He told of that father with the two sons, and the younger son asked the father to divide the portion of the goods with him, and the father divided the goods and gave the younger son his portion. In a short time he went away into a far country, and spent his substance in riotous living. Finally there came a famine in the land.

**A sermon preached to Second New York Congregation from the words: "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with Me" (Rev. 3, 20), Thursday evening, April 17, 1913, by Rev. Robert Park, of Parnassus, Pa., and reported by Miss Elizabeth Quattlander for OLIVE TREES.*

He joined himself to a citizen of that country, and he sent him to feed the swine. And he would fain have eaten the husks that the swine did eat, but no man gave unto him. One day while feeding the swine, he came to himself. He said, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants." What brought him to himself? The father did not go down to where he was feeding the swine and ask him to return home. He did not see the father with his physical eye, or hear his father's voice with his ear, and yet there was the knocking at that heart; he heard the father, his heart was stirred up. The call home was just as real and effective as if the father himself had appeared and the boy had seen him. No, we cannot see or hear Christ with these physical organs, but He is here, and He is knocking at the door of the heart just as truly and really as if He could be seen.

When there come to our memory thoughts of the loved one who lived believing in Christ, died in faith in Christ, and we remember that one's prayers or efforts to lead us to Christ, or to higher things, to better things, to nobler things, whether that memory be one of a friend or of a father, or of a mother, of a son, or a daughter, when that memory comes to us, Jesus Christ Himself is standing and knocking at the door of the heart. When there comes into our presence, in our home or in that of someone else, one who is a Christian, and there is something there that tells us that that life is different from our life, that there is a peace and a joy, a victory and a disposition not found in our life, that is Jesus

Christ standing and knocking at the door of our heart. When there comes into our mind the thought of the awful responsibility that rests on us for the eternal welfare of others, and those thoughts come to all, for every man is responsible for the welfare of someone else, when that thought concerns a friend, some loved one, grown or young, that is Jesus knocking at the door. When there comes to us affliction, whether it be slight affliction, the taking away of that which is least to us, or whether it be the greatest affliction, the taking away of that which is greatest and nearest to us, that is Jesus Christ standing at the door and knocking. When we think on our own sinfulness, when these souls get sin-sick, when we think of our unworthiness, when we think of what it cost to redeem us, that is Jesus Christ Himself knocking at the door. When we read God's Word, when we study that Word in the Sabbath school, when we hear that Word read and preached, that is Jesus knocking at the door of the heart. Whenever we think on Jesus Christ, think on His sinless life, His holiness; when we think on the Cross, and Jesus on Calvary's Cross, whenever our minds are led toward Christ to think on Him, why that is Christ Himself knocking at the door of our hearts. Whenever there comes to us any message from any source that causes us to think on Christ, and warms our hearts toward Him, that appeals to our reason as to the reasonableness of His claims, and that says to conscience, "You ought to accept," or "You ought to obey," or "You ought to surrender to Him," whenever there comes any message from any source, that is Jesus Christ knocking at the door of the heart. That is His knock. That has come to all of us. He has knocked at the door of each one of our hearts. You do not need to look for any other knock. You know, we often

know people by the knock. You can tell by the way they knock at the door who it is sometimes. That is His knock, and that is the first scene, Christ standing at the door and knocking, knocking at the door of the heart, it may be of an unbeliever, or of one who has sinned against Him and grieved Him, and it may be of one who has not surrendered all to Him. He wants the whole heart, access to the whole heart.

SECOND SCENE: THE OPEN DOOR.

The first scene shows a certain fact; the second shows a responsibility. The open door. "Behold, I stand at the door and knock; *if any man hear my voice and open the door, I will come in to him and will sup with him and he with Me.*" The responsibility for the open door, the open heart, the reception of Christ, rests on us. And you will notice that it does not say, "If any man pray I will come in to him." Prayer is a good thing. We ought to pray. All men ought to pray. But prayer does not open the heart to Jesus Christ. I was speaking with a young man several weeks ago, pleading with him to accept Christ as his Saviour. "Why," he said, "I have prayed for weeks for Jesus to save me, and He has not done it, and have quit praying; there is no use." I said, "It is all right for you to pray, but praying will never save you. Praying will never receive Christ. He says, 'Open the door of your heart'—just receive Christ." That is another thing than prayer. Notice, He does not say, "Straighten out your life. If any man will straighten out his life, I will come in to him." You cannot do it. It is about as useless to straighten out one's life in his own human strength as it is to clean house with the doors and windows shut, and the lights out. You only stir up the dust, and when you open the doors and windows you will probably find

some broken bric-à-brac. So it is if we try to straighten out our life in our own strength. We find we only add sin to sin. Neither does Christ say, "Live a noble life. If any man live a noble life I will come in to him." You cannot, with Christ on the outside. All inspiration for true nobility comes from Christ's presence within. But, "If any man will open the door," receive Me by faith—if any man will surrender and let Me come in—I will come in to him. That is the second scene, the open door. The responsibility for that open door rests on us. It is a door with the latch on the inside. Jesus cannot and will not come in until we lift the latch. Jesus Christ has never come in to the human heart unless that human heart has been opened to receive Him, and Jesus, Christ has never failed to come in to the human heart when that heart was opened to receive Him. And if Christ is in our hearts to-night, blessing these hearts, it is because we have opened the door to receive Him, and if He is on the outside still knocking, it is because we have held the door closed and will not open it.

**THIRD SCENE: THE BLESSING THAT COMES TO
THE HEART OF THE BELIEVER THAT
KNOWS CHRIST AS HIS SAVIOUR
AND AS HIS LORD.**

The door has been opened, Christ is received, Christ and the believer are supping together—the feast. "Behold, I stand at the door and knock; if any man hear My voice and open the door, *I will come in to him, and will sup with him, and he with Me.*"

Now, for one to sup with another means, where there has been estrangement, a reconciliation. That is just what takes place. All men are estranged from God. All men are sinful by nature and need to be reconciled. Jesus Christ has made that possible. "There is therefore

now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Condemnation wiped out, reconciliation between God and us.

And to sup with one means also fellowship. Fellowship with Jesus Christ, blessing fellowship, loving fellowship, noble fellowship. Before we opened our hearts and let Christ in, Satan had his seat there, the fellowship of these hearts was with Satan. We all have some master. No man lives unto himself; no man is his own master; if it is not Christ, it is Satan; and it is because Satan has power in the seat of the human heart, that the unbeliever is so long and so slow in coming to Christ. Satan is there to help keep Christ out, and to hold down the life. And what a terrible master he is, defiling this temple, the temple of the Holy Spirit. What a terrible master Satan is, binding us to some awful sin, or some loathsome habit, debasing the affections, deluding the mind, and destroying the will. But when we open these hearts and let Christ in, Satan has to move out. "For what concord hath Christ with Beliel?" None, absolutely none; and when Christ comes in, Satan has to move out. He is not driven out, for he gets out. Probably some of you have known instances where a caller has come to the home, and while he was there a second came with whom the first was not on good terms, and while the second was coming in one door, the first was retiring through another door. That is the way with Satan. Once the door of the heart is opened to receive Christ, Satan moves out. He has met Christ before and has been put to shame. Every time Christ has met Satan He has put him to shame. He does not want to meet

Christ; he again would be put to shame. He moves out, and he moves out in a hurry. That is the scene—Satan dethroned, Jesus Christ enthroned, supping with us, and we with Him—reconciliation, fellowship. What a blessed thing it is to have Jesus Christ within our hearts, supping with Him, fellowshiping with Him. How far away Christ seems to be, *seems* to be, when He is just outside the door trying to get in; and how near He is, and we know He is if we just open the door and let Him in! And how visionary Christ seems to be when you have never supped with Him; how real He is, and you know He is, when you have supped with Him, and have had that blessed fellowship! Have you opened the door of your heart, and let Christ in? He is knocking at the door of your heart. To-night, if never before, because on every occasion that the gospel is preached Christ knocks at the door of the heart; He is knocking to-night. Did you ever open and let Him in? Are you going to? Or going to wait until you have to say, "I opened to my beloved; but my beloved had withdrawn Himself, and was gone; my soul failed when He spake; I sought Him, but I could not find Him; I called Him, but He gave no answer." Then, no supping with Christ here, and none over there; no reconciliation here, none over there; no fellowship here, and none over there. How long has Jesus been seeking for an entrance to your heart? How much longer are you going to keep Him standing? How often has He still to knock before you are just courteous to let Him in?

One word: The Christ that stands and knocks at the door of our hearts is the very same Christ that hung on Calvary's cross; the Christ that stands outside our hearts is the Christ with the pierced feet; the Christ that stands and knocks at the

door of our hearts is the Christ with the pierced hands, and the Christ that stands knocking at the door of our hearts and longing to get in, is the Christ with the pierced side. "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him and he with Me."

FACTS AND INCIDENTS.*

MEDICAL CLASS.

Two hours daily have been spent in didactic instruction to the medical class, besides practical clinical instruction. Two men and one woman compose the class. They have shown a uniformly good spirit of co-operation and helpfulness. In the beginning we had serious misgivings as to whether the woman could take the course at all, owing to lack of education, and were sure she could not keep up with the men. As the Union school is expected to materialize, we did not plan to conduct this work long, so as no properly educated women were available we had to make use of such as we had. She has tried hard, and instead of having to drop out altogether, has stuck to it through thick and thin, and with the hearty help of her classmates she is still with them at the end of the year and they assure us that they expect her to continue with them throughout the course.

—Dr. McBurney.

FROM HOSPITAL REPORT.

Daily morning services have been held in which it is the custom to sing a portion of a Psalm, read and often explain a part of a chapter, closing with prayer. All are encouraged and invited to attend these meetings, and a number took part in reading and singing.

*Culled from reports and letters from the field.

One of the helpers or myself takes charge of these meetings, and if any of the native preachers are available, they are invited to conduct the services.

The British and Foreign Bible Society presented to the hospital a number of Testaments and Bibles, to be kept in the wards and visiting room. Frequently a portion of the Bible is sold or given to one showing an interest. Some have also taken Bibles and Psalm Books.

A number of persons have been received for the cure of the opium habit.

The helpers are church members except one, and he professes to believe. All are diligent in explaining and talking the gospel, and we are well pleased with the spirit of love and kindness which pervades their actions toward those under their care. The native Church has provided a small charity hospital which is under their control.

The medical class are interested in the lepers and have called the attention of the official to their needs, and he has listened to them with apparent sympathy.

The resignation of Dr. Jean McBurney makes us feel keenly the loss of a friend and a faithful and able worker. She retains our highest respect, best wishes and earnest prayers. We rejoice in the coming of Dr. Dickson, and extend to him a hearty welcome and the hand of good will and brotherly love in the work.

—Dr. J. M. Wright.

THE TESTIMONY OF THE CHURCH.*

"They overcame him by the blood of the Lamb and by the word of their testimony."—REV. xii., 11.

**This sermon, delivered in 1879, thirty-four years ago, was mailed to us with the following endorsement: "Please print in OLIVE TREES, as this sermon suits this day as well as when it was preached. 'Toll the Bell' anew; it sounds good."*

- - -We are earnestly asked by anxious inquirers, both from without and within, "What is the efficacy or power of protest?" To this question we shall endeavor to give an intelligent answer.

In my text we have the sequel of the struggle between Michael and the Dragon, between Christ and the devil, between the Church and the powers of darkness; and the declaration is that the Church gained the victory and drove out her enemies, and the means by which this victory was gained is expressed in my text: "By the blood of the Lamb and by the word of their testimony." At first sight this seems to be a two-fold instrumentality, but a careful study of the text will show it to be single. Throughout the whole contest Michael and his angels represent the leader and his army; the woman and her man-child represent the same host under a different figure. Christ identifies Himself with His Church in the struggle. As in Daniel 7, 27, He identifies Himself with His people in reigning, so here the testimony of the Church is Christ's testimony: "Ye are My witnesses"; and the blood of the Lamb is the seal of that testimony; and their blood is ready to be added to His in confirmation of the same testimony, for it is added that "they loved not their lives unto the death." It is to the Kingdom of our God and His Christ that this testimony is borne, as the tenth verse clearly shows; and the answer of Christ to Pilate, when asked if He was a king, is: "To this end was I born, and for this cause came I into the world, to bear witness to the truth." So that the meaning of the text is that the victory by which the dominion of this world will be wrested from Satan and established in the hand of Christ, will be accomplished by the blood-sealed testimony of the Church and her Head. I propose to consider:

THE MEANING OF SOME TERMS USED IN THE
TEXT.

1. The term *Testimony* expresses a witnessing for truth, especially when that truth is denied, or the contrary error is advocated. But especially "the testimony of Jesus" is the unfurling a banner in behalf of His royal prerogatives and regal claims. It was as king—as "Messiah the prince," that He was predicted; as a king He was expected: "Where is He that is born King of the Jews?" was the inquiry of the Wise Men from the East. As a king He was announced to Mary by the angel, and to the shepherds by the heavenly choir. As a king He was tried by Pilate. He was crucified with a crown of thorns upon His brow, and the superscription over His cross was: "King of the Jews." It was as a king the Jews rejected Him—"We have no king but Cæsar"—and it is His right to reign that is called in question to-day. It was to this the Scottish martyrs bore testimony. On their blue banner was inscribed, "For Christ's Crown and Covenant," and it is this banner that so many of the professed followers of Christ are trailing in the dust to-day, and it is this banner which a little band of covenanted witnesses would unfurl to the breeze. It is the name written on His vesture and thigh, "King of kings and Lord of lords," that we ask this nation to read. It is His claim to be "Governor of the nations," that we ask this nation to acknowledge.

Testimony, to be effective, must be clear and pointed. It must contain a thorough exposure of the opposite error or falsehood, and a full vindication of the truth and the right, and the more candid, calm and clear, the more effective.

2. *Protest*. This is a solemn act of a minority against a statement made, or a

position assumed, by the majority, with which they are connected or identified. In any association of men, organized for whatever purpose, the act of the association involves the responsibility of all its members, even although they may not have favored the act, unless in some way they signify their disapprobation of it. In such case, it is common for a minority to record their dissent, and thereby place on record their opposition to the act of the majority. In matters of minor moment, this is deemed sufficient to roll over on the promoters the weight of the responsibility. But where the act is of such a character as to involve guilt or shame, the minority who wish to divest themselves of all responsibility, not only record their dissent, but publish their protest, and withdraw from all participation in the matter protested against; and only when the protest is made as public as the crime against which it is entered, can the protestant be freed from responsibility. It was from such an act as this that the name "Protestant" came to be applied to the opposers of Rome. When, in 1529, Charles V. obtained from the Diet of Spires a decree depriving the reformers of liberty of worship, the followers of both Luther and Zwingli joined in an earnest protest, and thus earned for themselves and their followers the name of "Protestants." It was by this means that the followers of Cameron, Cargill and Renwick undertook to clear their skirts of the guilt brought on Scotland by the persecution and bloodshed of the last of the Stuarts. They nailed up their protest, abjuring the tyrant, and renouncing their allegiance.

(To be continued.)

THE LATE A. M. MILLIGAN, D.D.,
Pastor Reformed Presbyterian Church, Pittsburgh, Pa.



When a man does a noble act, date him from that. Forget his faults. Let his noble act be the standpoint from which you regard him.—*Dr. H. W. Bellows.*

SOMETHING FOR THE CHURCHES TO STUDY.

STATISTICS OF MISSION IN CHINA.

TAK HING.

Native preachers	4
Bible women	2
Male helpers in medical department drawing salary	2
Male helpers in medical department not drawing salary	1
Female helpers in medical department drawing salaries	2
Teachers in boys' school	3
Pupil teachers in boys' school	2
Pupils in boys' school	55
Teachers in girls' and women's schools	3
Pupils in girls' and women's schools	35

DO SING.

Native preachers	1
Bible women	1

LO TING.

Native preachers	2
Bible women	1
Boys' school, teachers	2
Boys' school, pupils	23
Girls' school, teachers	2
Girls' school, pupils	21

ASIA MINOR STATISTICS.

	1914.	1913.
Church members	102	94
Church attendance	348	260
Accessions	18	8
Sabbath school attendance	179	124
Contributions	\$225	\$160
School attendance	326	226
Received from pupils	\$625	\$175
Sales from reading room	\$53	\$20

STATISTICS OF THE CYPRUS MISSION.

Missionaries, 4—1 ordained minister, 1 doctor of medicine, 2 teachers.
 Native teachers and preachers, 6—1 licensed Greek preacher, 1 Turkish interpreter,
 4 teachers.
 Native communicants, 39—7 increase, 7 decrease.
 Communion held, 3—1 in Larnaca, 2 in Nicosia.
 Schools, 1.
 Students, 100—40 Greeks, 30 Turks, 10 Armenians, 20 other nationalities.
 (Boarders, 28.)
 Tuition collected, £127.4.6.
 Money collected for school books and Scriptures, £42.8.0.
 Church collections (Larnaca), £10.0.0.
 Money turned over in boarding department, about £300.0.0.

WOMEN'S DEPARTMENT.

Edited by Mrs. J. S. Martin and Mrs. T. H. Acheson.

MISSION STUDY.

CONDUCTED BY MRS. MARY E. METHENY.

IMMIGRANT FORCES.

CHAPTER V.

NEW CIVIC SERVICE.

OUTLINE.

I. *Exploitation.*

1. Cheating on landing.
2. Bogus sales.
3. Fake lawyers.
4. Unreliable banks.

II. *What to do.*

1. Have responsible persons to meet the new-comers.
2. Give local attention to sanitation and surroundings.
3. Proper training in public schools.
4. Religious training.
5. Preparation for citizenship.

This chapter begins with an account of 77 graduates of the College of the City of New York, who took an oath which binds them to revere and obey the laws of the city; of these, the large majority were Jews, and many others came from the homes of recent immigrants. This is surely a step in the right direction.

There are many things to disillusionize the immigrant. Every one seems to fleece him, even lodging house keepers of his own nationality and faith. When he attempts to buy property he is swindled. Ralph Connor, in *The Foreigner*, gives instances of this. Sometimes the lot for which he pays his money is worthless; sometimes the seller had no authority to dispose of it; sometimes it has been sold to two or three different parties.

When the foreigner needs a lawyer, the different nationalities have their own

agents, who act in that capacity, although they know nothing of the law and are irresponsible.

Trusting to their own countrymen, whose language they understand, they commit their savings to the hands of foreign bankers, who are sometimes unbusinesslike in their methods, and sometimes unscrupulous. The failure of these banks is common, and is disastrous to the depositors.

But there are helps for these aliens. The Y. M. C. A. begins work before the immigrant sets sail, and distributes cards in thirty languages when he lands. The Y. W. C. A. welcomes girls, and organizes classes for the study of English, for recreation, and for strengthening Christian character. This is done through the agency of the International Institute for Young Women.

The new-comers need to be taught the laws of sanitation. The employment of women and children in factories and trades destroys family influence, and interferes with education. Many children prefer work in factories to attending school, as it gives them a larger degree of freedom. Where there are parochial schools the children usually attend the public school until they are ten years old, then exchange for the parochial until confirmed at thirteen, and only return to the public school long enough to get working papers.

In taking up the question of training for citizenship, although we do not exercise the right of franchise, we should consider it of prime importance to so teach these immigrants that they may be prepared to exercise that right, when the

time comes, intelligently and conscientiously. The requirements enabling them to take out naturalization papers are so involved that it may be doubted whether the majority understand them. It should be one of the first duties of Christians to teach them the rudiments of Christian citizenship.

JUNIOR DEPARTMENT.

SUBJECT: *How Paul Trusted God.*

—ACTS 27, 21-25.

Parallels: Psa. 37, 3; 115, 11; Prov. 3, 5; Isa. 26, 4; 50, 10; Psa. 25, 2; 56, 3; Isa. 12, 2; I. Tim. 4, 10; II. Tim. 1, 12; Gen. 26, 24; Isa. 41, 10; 43, 1; Matt. 10, 31; Luke 12, 32.

Questions: Where was Paul going? When had he planned to go to Rome? (Acts 19, 21.) How was this journey different from the one he had planned? What kind of a ship was the one in which Paul sailed? From what port did it sail, and where was it going? From what port did Paul sail? Who were the other passengers in the ship? What time of year was it? What dangers would they be likely to meet at this time? At what port did Paul find friends to greet him? Where did Paul change ships? Why did Paul advise the captain to stop over and winter at Fair Havens? What hard experiences had Paul already had on the sea? In what part of the Mediterranean Sea did the severe storm overtake them? How did Paul cheer them in their danger? How did he declare himself a servant of God? Were there any other followers of Christ on the ship besides Paul? What comfort did Paul and his friends have that the others lacked? What did Paul say of his trust in God? Could you say what Paul did? How did God keep His promise to Paul? Did Paul have any reasons for trusting God that we have not? Did he have any promises that we

have not? What does it mean to trust in God? How will trusting in God help us every day?

Read Psalm 91, and sing a part of Psalm 37. Then have different ones tell short stories of the following topics: A voyage from Caesarea to Myra; a slow and difficult journey from Myra to Fair Havens; the storm; the prisoner as adviser and comforter; darkness and danger; the prisoner in command; the shipwreck.

Let the others tell stories of other persons who have trusted God and His promises—Abraham, Isaac and Jacob, etc. Then have stories of persons around us* who have trusted and not been disappointed.

We all have the same promises that Paul had, and if we learn to trust God as Paul did, we need never be afraid of anything that can happen to us. We are called on to trust people every day of our lives. When we ride on the train, we must trust the engineer. We trust the policeman to help us through the streets; we trust our parents to keep their promises to us. So God will keep His promises to us. He has not promised we shall not have any troubles, but He has promised to help us bear our troubles.

Illustration: Paul trusted in God and worked. A man once said to Mohammed, "Turn your camel loose and trust in God." "No," answered the prophet, "tie your camel up and then trust in Providence." Trusting God will not accomplish much unless we are also ready to work. Why did Paul trust God? Because he knew God was taking care of him. Ages ago, God began turning wood and moss into coal to be used for the comfort of His people. He is just like Father and Mother, always planning for His children's pleasure and good.

MRS. R. W. WALLACE.

MISSIONARY NOTES.

The Women's Boards of Foreign Missions of the United States have been federated. Its purpose to stimulate united prayer and study and a spirit of fellowship of service, to secure a deeper realization of the whole task of foreign missions, a clearer understanding of difficulties and problems, a fuller development of resources and a truer conception of the dignity, scope and purpose of woman's work for missions.



The Woman's Interdenominational Council for Home Missions has been organized many years. Their aim is to make this our beloved land "God's country"—"Save America to save the world." This Council has been very active in the campaign against Mormonism. The Women's Boards have printed large quantities of anti-Mormon literature and circulated it widely.



That sixty-nine thousand copies of the United Mission study text-book for 1913-1914, "The King's Business," have been purchased, is abundant evidence of the zeal for efficiency among the leaders in women's foreign missionary service at home. Every woman should be in a mission study class or reading missionary literature. Our minds will be broadened thereby, and our hearts enlarged and our purses opened that we may meet the crises of missions which is upon us, and then we will be prepared in this earth's school for nobler and more effective service in that world where His servants do "serve Him day and night in His Temple."



Let us train the young people and children in the Sabbath schools and Young People's Societies to be more interested in Missions, "The New Education of the

Child," "The Child's Education Through Service," is discussed at many religious gatherings. It is said of J. Pierpont Morgan that he trained eminently capable successors.



Daily vacation Bible schools are now conducted in thirty-two cities. Its aim, first of all, is to supplement the religious teaching of the Sabbath school during the idle days of July and August. There are many children not in our Sabbath schools. Fifteen million American children outside of the Sabbath school! The Bureau of Immigration of the Presbyterian Home Mission Board conducts these schools in nine cities among the foreign children. The expense, only one dollar, to give a child instruction in manners, morals and religion for six weeks; small expenditure for so much, is it not?



The Department of Co-operation with Missionary Societies in the W. C. T. U. aims to unite two mighty forces that work for righteousness, and thereby augment the power of each. It cannot be said that missionary work is one thing and temperance work another, and the attempt to divide them is to weaken the strength of both. We are asking the missionary societies to adopt the following resolution:

RESOLUTION—to be presented to missionary societies for their indorsement:

WHEREAS, The great foe to modern missions, home and foreign, is alcoholic liquors as a beverage and narcotics, and as a knowledge of the enemy is essential to his overthrow; be it

Resolved, That we, the members of

.....

shall appoint a temperance secretary, to

gather pertinent facts and news items bearing upon the relation of temperance to missions, to be given at each regular meeting, and whenever possible, to secure the publication of brief items in missionary and denominational periodicals.



Shall we give to the Chinese the religion of Christ, or only our railroads and telegraphs, our whiskey and cigarettes? We are face to face with an opportunity.

MRS. T. P. STEVENSON.

THE PITTSBURGH SYRIAN MISSION.

At the request of one of the members of the committee in charge of the Syrian mission work in Pittsburgh, I take pleasure in submitting an outline of my address to be delivered at the Women's Missionary Convention on the 20th inst. at Wilkinsburg.

This work was organized about a year and a half ago, and is being conducted under the Pittsburgh Presbytery.

There are about two thousand Syrians in Pittsburgh, the majority of whom have immigrated from parts of Syria that have no schools whatever—from villages that are remote from any of the mission schools. However, they are not void of intelligence and capacity for learning, as some seem to think. The records of some of their children in the American public schools are astonishing. I know a number of them who stand at the head of their classes, and others who have entered the high schools at the ages of twelve and thirteen with honorable mention. They are naturally bright and ambitious to learn.

Coming here with the intention of making money and returning to their country, they are anxious to have their children educated in their own language. Therefore, we have opened a school where we teach them not only to read and write

the Arabic language, but also to memorize passages of Scripture, verses from the Psalms especially, questions from the Catechism, and to acquaint them with the Bible stories by assigning some of their reading lessons from the Pentateuch and the New Testament. In addition to this, once every week, they are taught a special lesson in morality. This school is open daily, except Saturday and Sabbath from 4 to 6 o'clock P. M. During the last year we had seventy-five names on the roll: that is, counting all who have come and gone, for, like the birds, they are migrating all the time, having to go wherever they can make a living. The regular attendance at the present time is between thirty-five and forty. As we have already stated, many of these boys and girls are bright and learn rapidly. As soon as the public schools close for the summer vacation, we will have an extra session every day from 10 to 12 o'clock A. M., as we did last summer. The benefits of this school are not only for the children, but it serves also as a means of reaching the parents. For, by visiting them in the interest of the children's welfare, we have an opportunity to discuss with them spiritual things and the importance of salvation.

In the Sabbath school we teach the lessons from the International Quarterly in both English and Arabic. The children are delighted to receive the Arabic Sabbath school papers which Miss Edgar kindly ordered for the school. They read them and take them home to their parents, who read and keep them—that is, the ones who are able to read.

We were sorry recently to lose seven of our brightest and most regular pupils, both in the day school and Sabbath school, who moved to the East End on account of their parents' work. The total number for the entire year was sixty. The at-

tendance at present varies from twenty to thirty. We had two Mohammedan young men, really anxious to learn the truths of the Bible, but unfortunately lost one because he could not find work in the city. The young men, who are slowly inclining to the Protestant faith, come when they can, and we hold a Bible class for them for an hour immediately after the Sabbath school is dismissed. The boys and girls are greatly interested in the Bible stories, and we hope they will lay them up in their hearts and practice them in their lives.

Another feature of the work is the visiting in the homes. This is surrounded with difficulties and discouragements on every side. Most of us know that the religion of these people is Greek Orthodox and Roman Catholic. There are also a few Jews and Mohammedans. Some are very obstinate in their beliefs, and do not like to accept the truth. Others, when they are half persuaded to believe the doctrines of God as they are revealed in the Scriptures, are visited by their priests, who warn them with threatenings to turn a deaf ear to "all heretics," as they call the Protestants. Then, there are instances where men and women were almost converted and would probably have joined the Church, when they had to move away, or could not because they were peddlers, going from place to place.

Again, there are some who do not join the Church because they want to be naturalized. A few really enjoy the reading of the Word of God, having found comfort in it in times of affliction, and have asked us to pray for their sick and bereaved.

We forgot to say that a few have been led by the Holy Spirit to accept Jesus Christ as their Saviour. Four young men have joined the Church in Beaver

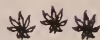
Falls, and two, including my brother, the Eighth Street Church in Pittsburgh; one of the latter, however, went to New York some time ago, and we trust he is faithful to the Church there.

In spite of the obstacles, we are still sowing the seed, and trust that God will give the increase.

First we try to gain them through kindness. We connect the poor with charity organizations, and have secured for them free of charge the services of a nurse and two or three physicians. We do all we can to help locate men who are without work. We made a small library of good literature for their use, and distribute among them religious Arabic tracts. We meet with them in their homes, in their stores, on the street corners, and in the restaurants to read the Bible and discuss religion. And they are given Bibles to read, that they may be instructed unto salvation.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thy neighbor as thyself." In these two short rules our blessed Saviour gave us the sum and substance of all practical religion. Any man who has the love of God in his heart, will also love his neighbor as himself; because the latter is the fruit and effect of the former. Let us look around us, my dear friends, and see how many people are living without the comforts and blessings of a life in Christ. Are we as eager to secure everlasting peace and happiness for them as we are for ourselves? Let us pray for them unceasingly! For, "By this," says our Lord, "shall all men know that ye are My disciples, if ye have love one to another."

Beaver Falls, Pa. A. J. KHOURI.



Go ye into all the world and preach the gospel to every creature.—*The Risen Jesus.*

EDITORIAL NOTES.

The Synod of the Reformed Presbyterian Church of the United States will meet in Bloomington, Ind., June 3, 1914, at 10:30 A. M. It will be opened with a sermon by the retiring Moderator, our senior missionary to China, Rev. A. I. Robb, D.D.



OLIVE TREES has received and passed on to Treasurer Metheny the following contribution to missionary work: \$213.70 for the mountain schools in Syria, from "Some Women of Second New York Congregation and their friends."



We were greatly cheered to learn through a student in the Seminary the result of a missionary conference held in Geneva College a short time ago. Many were made willing and declared their willingness to serve the Lord Christ when and where He was pleased to demand their service. Among this number were about sixteen belonging to our own denomination. This willingness was from the Spirit and the Spirit was present in answer to prayer. Let us then pray everywhere and always, as the King requires.



It was our pleasure and privilege to attend the closing exercises of the Seminary at Allegheny, Pa., the last week in April. Six young men have completed their courses of study and go out to devote their lives to the work of the gospel ministry. Their discourses were fine specimens of thoughtful and inspiring presentation of precious truth, and demonstrated the efficiency of Drs. D. B. Willson and R. C. Wylie as theological instructors.

There are only five students left in the Seminary, and no very bright prospect of a new class at the opening of the school

in the autumn. The demand of the hour, and it is an urgent demand, is that the young men of our Church should have the need of laborers to serve God in the gospel of His Son, pressed upon their attention. There should be constant prayer that the Holy Spirit may take possession of young men and persuade them to give themselves to the Redeemer to be trained for His work, and used as and where He wishes. There can be no nobler calling than that of being the ambassadors of Christ; and there can be no higher happiness than seeing men won away from sin and the world through the appeal, "Be ye reconciled to God, for He hath made Him to be sin for us, Who knew no sin, that we might be made the righteousness of God in Him." It may be as truly said to-day as when Dr. Skinner said in his "Religion of the Bible": "If ever there was a period when the whole Christian world should be down upon their faces before the Throne of Mercy, imploring with all the importunity and boldness and perseverance of faith, a race of ministers, each full of the Holy Ghost, as was Barnabas or Paul, that period is passing over us. - - - Why then will not every true Christian make a covenant with himself to change his life in this particular, and from henceforth make it one of his chief subjects of supplication, that God would give us a more faithful, earnest and laborious ministry? Why will we not call to mind how Abraham and Moses and Elias and Daniel and Paul, and above all, how the blessed Jesus Himself labored in prayer, and resolve in God's strength to pray in the same manner? Oh, what an amount of beneficent power would such prayer exert upon the eternal destinies of our world! What wonders of grace would be witnessed in our Churches.

There is little to record respecting Miss M. R. Wylie, our senior missionary's, condition in addition to the information given to the churches a month ago. In the opinion of the surgeon, Dr. Ward, she has really made a wonderful recovery from the operation. She eats and sleeps well, and moves herself a little, and he expects she will gradually adapt herself to her limitations and cease to require a trained nurse. It is his hope that in a month's time she will be able to travel, with the wound entirely healed. As this opinion was given to Dr. Metheny in a letter dated April 6, 1914, the month will soon be over. A short time ago she seemed to have a setback, occasioned, as some suppose, by reading letters from friends at home, as it was only after letters from America began to come in that she showed any sign of depression. This seems strange, as "home letters," writes one correspondent, "should naturally bring healing and happiness."

Her mind is constantly on her work, and she expresses the hope that with the use of a chair and crutches, she may be able to give Bible readings and talk with the women. It is hard for one to retire after a lifetime of activity, and it is not

strange that she should indulge the hope of further usefulness in the service of God. She has the sympathy of all associated with her in missionary work, and in Latakia, where she has spent a lifetime, "the hearts," we are told, "of the whole town go out to Miss Wylie as one."



OLIVE TREES is indebted to Mr. James R. Dill for a pamphlet, entitled "The Larger Mission of the Church." The truth that the author so earnestly presents is central in the teaching of the Bible and should be central in the teaching of the pulpit. There are in existence organizations for the removal of almost every social evil; but the attempt to do through these human devices the work which God has chosen, commissioned, and empowered His Church to do is doomed to certain defeat. The Lord is wiser than men, and He will accomplish His purpose in regard to the salvation of individuals and the salvation of society in His own way. Mr. Dill's message is a message from God, and he need not hesitate to proclaim it everywhere, for in doing so, he is simply preaching the old gospel in fullness, purity and power.



Consecration is a comprehensive thing. Jesus Christ moves among us and asks for all. He wants all. I say, reverently, and hope it does not jar against you, that we cannot be consecrated in water-tight compartments; that is, we cannot say, "Lord, be Master of my mind, but let me do as I wish with my body." We cannot say, "Lord, be Master of my money, but let me settle the question of my lifework."

No, Christ will not be played with. He is either Lord of all, as has often been said, or not Lord at all. He wants us undivided; and we will be dealing with the fringes of this subject to-night if we allow the question to linger in any mind that any mere gifts of time, money, influence, nervous energy, thoughts, and will compass the subject.

Christ wants the entire personality, in all its relationship, through all time. He wants us not only for all time, but at all times. I like to think of consecration not so much as a great act at the beginning (it is that), but likewise a series of acts, a multiplying series of acts from year to year. Christ wants not only a surrendered will, He wants much more—a willing self-surrender; that is, a course of life.—*Dr. Moff.*

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